

The Brethren Evangelist

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J. W. REEB,
E. J. YODER,
E. MASON,
J. D. McFADEN,
JOSIAH KEIM, Corresponding Editor.

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POINTS CORRESPONDENTS SHOULD REMEMBER.

1. This paper is the Organ of the Brethren Church.
2. The New Testament is the accepted and exclusive authority of Church government.
3. Faith in Christ and Reformation from Sin, Trine Immersion, Supper and Communion, Washing Feet, and the Bible as the only rule of Faith and Practice are principles belonging to the name Brethren, and to be received by all churches as essential evidence of fellowship in the Brotherhood served by this paper.
4. The Local Congregation is recognized as a volunteer society, organized for ecclesiastical purposes that the membership may aid each other in divine things, as a part of the one body of Christ; and as such, as independent of other congregations and competent to adopt rules and regulations for its own internal management and discipline in harmony with the New Testament.
5. Reports of church trials and censures do not interest the churches, and will not be published, except in cases of flagrant crime against society and the faith, for the protection of the churches in general.
6. The editors do not hold themselves responsible for the views of correspondents, and consider themselves under no special obligation to publish the communications of any one; and do not suppose the earth will stop and the church fall to atoms if you are not heard, and no favoritism is shown.
7. Write plainly upon one side of the sheet only, and do not mix matter demanding immediate publication, with essays and comments; make church news brief, keep out personal reflections, stabs at other denominations, and try to adapt yourself to the convenience of the publishers.

ASHLAND, Ohio, Oct. 2, 1889.

The Kingdom.

We notice we differ greatly as to what the kingdom of God is or shall be. Some will insist that the church is the kingdom of God, and then get down on their knees and pray "Thy kingdom come" as though they had neither sense nor mind—praying for something they already have. Others have the kingdom of God in their hearts and they do not pretend to pay their honest debts. The church is said to be the kingdom of God, and contrary to the prophecy of Daniel, then, it was overcome by the Anti-christ.

Men once established in false doctrine cannot readily give it up, especially after the large part of a life has been spent in its advocacy. Many of the cardinal doctrines of theology have been based entirely upon lying translations of the original manuscripts of the gospels and Bible; and the great majority of the issues that have divided Christians into sects: have no other foundation than falsely translated Scripture.

Positiveness is good when it is built upon the solid rock; but when the foundation is sinking sand, the wreck provokes ridiculous.

"And he will send Jesus Christ, which was before preached unto you; whom the heavens must retain until the times of restoration of all things which God hath spoken by the mouth of all his holy prophets since the world began." * Acts 3: 19, 20. When Jesus Christ is sent, then is when the kingdom will be given to the "little flock," and then it will be here. Now we are only a "congregation," saints awaiting the kingdom. Abraham, Isaac and Jacob have not yet sit down in the kingdom of God. The "gospel of the kingdom has been preached, and we are trying to preach it now. Gospel means no more nor less than

good news: the good news of the kingdom is preached. The letter from Jerusalem, elsewhere, glances at a few late steps in the preparatory work of setting up the kingdom of God. The Word of God is beautiful and glorious in its harmony, simplicity and power, when all of its parts are properly understood.

For our further edification, let a moment be spent upon the passage of Luke 17: 21. "The kingdom of God is within you." The Greek word is *entos* and it occurs but this single time in the New Testament. "*Esothen*" is the Greek word that is properly translated within. *En* is sometimes translated within, and several other words are also, in a few instances translated within. These facts go to show that Luke was about to express something different from the usual meaning of within, or he would not have used the *entos*, instead of the "*en*" or "*esother*." *Entos* literally translated is *midst* in this connection. Luke 17: 21, literally translated would read "nor will they say to her or to there, lo for, the Royal King of God is in the midst of you." This is plainly a prophecy, and will be literally fulfilled when Christ shall again be among his people, as Peter declared when he was filled by the Holy Ghost at Pentecost. He was also among them or in their midst when he was here on earth.

Entos was used by profane Greek writers to mean "within" and also within the body; in a general sense, inside of fixed limits. But it is not so used in the New Testament.

Christ had publicly revealed himself to his disciples, and in that sense he was among them, is among men now and will be among them during the thousand years of righteous or spiritual rule prevailing in the earth, which is now coming in. Spiritual rule means a throwing away the bad habits, and we wish there was more of it.

The Common Version has a marginal reading of among or in the midst of you, but that is overlooked, and all the special translations we know of have amidst or among, and really no one ought to get the idea that there is something that gets inside of a man that is the kingdom of God, or the royal king of God. Then the context shows that Jesus addressed the language to the Pharisees, and so in the grammar of the common version, it was within the Pharisees where the kingdom of God was. Nothing can be plainer in language than this fact, and how silly it makes the application, to use the language as some do. The Pharisees had murder in their hearts, and interpreters of the language make the Saviour put the kingdom in their hearts also. What we want to do is to work ourselves into the kingdom. Its recruiting office is here now, the "congregation invites you to come, and if you are prepared, you shall be able to go in and sit down with "Abraham, Isaac and Jacob".

Chrystal's Modes of Baptism.

Eld. James Chrystal of Jersey City, New Jersey, the author of "The History of the Modes of Baptism," wrote me some time ago that the revision of his Modes of Baptism was ready for publication, and that he had

completed the examination of all the ancient writers who in any way treated the subject, and added much new and original matter.

His "Modes" published in 1861, is acknowledged on all hands to be the most scholarly, complete and valuable work ever published in defense of Trine Immersion or the true Christian baptism. Mr. Chrystal being my personal friend and an intimate acquaintance, I have unusual advantages in knowing his thoroughness in scholarship as a historian and linguist. He stands with the few best Greek scholars of the world, is learned in Latin, French, German and Hebrew. He is a most searching and critical historian, and possesses that talent which only is competent to produce a historical work invulnerable to critics. As an illustration of his acumen, I need only to mention his answer to a letter I wrote him concerning the "Teachings of the Apostles," about which so much was said when it first came out. He wrote me that its characters showed that it was of no value as a historical document and was not written by a genuine Christian. Subsequent developments have shown that it was a fraud.

The former edition of his "Modes," has long since been exhausted, and he is now growing old. A few years more and his labors of life will be closed by age and death. He has written me to undertake the publication of his revised and rewritten "History of the Modes of Baptism," assuring me that he would oversee the preparation of the plates and read the proof. Many of the quotations will be given in foot-notes in the original Greek, and it is very important that he should correct the proof.

The new book will make about, or over 500 pages.

I have not the means to undertake this work alone; and as no work would be of such lasting and valuable aid to our cause, I have concluded to ask our brethren to make contributions for this purpose. Send me \$5, \$10, \$15, \$20, and on up to \$100 or \$1,000. Not the money now, but your subscription. As soon as a sufficient sum is subscribed, I will order him to commence the preparation of the plates, and by next summer we will have published in good style, the most thorough defense of Trine Immersion ever printed. The money is to be paid when sufficient has been subscribed.

All money shall be as stock in the enterprise, and the plates will be the property of those subscribing, until every dollar of the subscription is paid back from the proceeds from the sales of the book. About \$1,000 will be needed to undertake the work.

Now brothers let us hear from you. Send in your subscriptions in good faith at once. There are brothers and sisters who are abundantly able to forward the \$1,000 at once. But let us hear from all who are interested.

The name of each subscriber to this stock fund, will be published in the memorial page of the book, and will be an everlasting testimonial of their devotion to the interest of the Holy Baptism established by our Lord and Saviour Jesus Christ, and observed by primitive Christians.

A. L. GARBER.

EDITORIAL NOTES.

We call attention to the letter from Jerusalem in this issue, especially the reference to attempt to speculate in and in Palestine. That is significant. It speaks a volume upon the condition of the restored Jews. One man will not own great tracts of land and make slaves of others to work it; but every man shall sit under his own vine and fig tree.

We commend the report of the Pennsylvania State Convention as a model to copy after by others who may write reports. Such reports are generally dry reading, but this one has the whole in a nutshell and brief enough to make it interesting. The report indicates that the Conference was very harmonious.

If any one questions in his mind the assurance of a resurrection of the good and the evil this passage of Jesus should satisfy him: "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." John 5: 28, 29. There is nothing equivocal about this language; nothing metaphorical. One party is to come forth unto the resurrection of life and the other to the resurrection of condemnation. This means exactly that all men will be again brought to a state of conscious existence and the good will be elevated to everlasting life.

It is with a sense of pleasure we refer to what Bro. Mason says in reference to rejected manuscript. We have in our possession now, almost as much of his manuscript, which we did not deem best to publish, as there is of all other rejected articles put together. Notwithstanding this, he has been most faithful as a contributor, and has made no complaint, recognizing our rights with due respect and Christian courtesy.

Michigan Conference.

The conference of the State of Michigan opened by singing and reading the fourth chapter of Paul's letter to the Ephesians, and prayer.

Bro. John Shank was chosen Moderator; Walter Clark, clerk; both to serve until their successors are appointed. Following this was the reading of the programme by Bro. John Shank. Address of welcome by Bro. J. G. Winey.

Representative letter read, from the Pleasant Valley church. It was decided to submit all deliberations before conference to a majority of members present.

Constitution of this Conference:—The purpose of this conference shall be for the furtherance of the cause of Christ in all of its various workings, by acknowledging and keeping the commandments of Christ and his Apostles.

Question No. 1. What are the duties of the ministers to the church? By Walter Clark.

Answers: 1 Cor. 12: 7; Eph. 4: 11; 2 Tim. 2: 1; 2 Tim. 4: 1. Adjourned for dinner until 1 o'clock.

Met at one o'clock. The subject of duties of ministers to church being disposed of, the second question on programme was taken up and discussed, namely: Duties of church to ministry. Opened by H. H. Snyder, followed by general discussion.

Answer to question No. 2: 1 Cor. 9: 14; Math. 10: 10; Gal. 6: 6; 1 Tim. 5: 17.

Question No. 3. Duties of church and ministry to Mission Work. Discussion opened by Bro. C. A. Price. Followed by Bro. John Shank.

Answer to query No. 3: Math. 28: 9; Rom. 10: 14, 15.

Question No. 4. Duties of sisters in mission and general

church work. Discussion opened by Bro. Geo. Clum, followed by an essay by sister Cora Shopbell and voluntary speeches by others.

Moved and seconded that this conference appoint a state evangelist for Michigan. Motion lost.

SATURDAY SEPT. 21st.

Morning session opened by singing and prayer.

This conference recommends that each class of the Brethren of the state of Michigan appoint a Mission Board consisting of chairman, secretary and treasurer, and each class are recommended to raise what funds they can for Mission work, and it shall be the duty of each class to choose and send a minister to fill calls made from isolated places; and it shall be the duty of said minister to go and to teach the gospel and baptize all believing applicants. The said minister to take up collections at the place of holding said meeting. If said collections do not meet the expense of holding said meeting then, it shall be his privilege to draw upon the treasurer through the clerk for remaining deficiency. But in no case shall it be his privilege to run said class in debt. Mat. 28: 19; 2 Cor. 16: 2.

The Sunday School department of the work was then taken up and generally discussed in an intelligent way. The conference decided that the Sunday School work, both with regard to Sunday School convention and general church work promotes the cause of Christ, the good of the church, the glory of God and the salvation of souls.

Decided to hold another conference in about one year from this date. It was decided that Bro. John Shank and Walter Clark be a committee to secure a place for holding the conference of 1890.

It was decided that Bro. John Shank and H. H. Snyder be appointed a committee on programme for next conference.

For the satisfaction of the brotherhood in general, I will say that on the afternoon of Sept. 18, I boarded the train for the conference of the state of Michigan. I arrived at the hospitable home of Bro. Noah Henney in time for dinner. Attended prayer meeting in the evening, where I met Bro. J. G. Winey of Campbell. We had pleasant and profitable season of worship with the dear brethren and sisters of the Campbell church, combined with refreshing showers of grace from the presence of the Lord.

Assembled in conference on Friday morning at 9.30. Assembled for public preaching in evening. Saturday morning met in conference at 9 o'clock and had a very pleasant session. Met again in the afternoon at 2 o'clock for public preaching. Dismissed.

Assembled again at 5.30 P. M. preparatory to the lovefeast, after which we sat down to the tables around which were assembled about seventy communicants. A more beautiful sight is seldom beheld than those dear brethren and sisters made up that occasion, there being very many dear young brothers and sisters. Then they all seemed to receive such refreshment from the presence of the Lord. On the following morning